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LOOKING UPSTREAM AT FUJI YAMA

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The Bible and Public Life

By the Hon. Henry J. Allen, LL.D.

Former U. S. Senator from Kansas, and a Vice-President of the American Bible Society.



HENRY J. ALLEN

ANY attempt to make a rational estimate of the Bible's influence upon a particular sphere of life is affected, of course, by the devotional attitude of a lifetime touching the Bible. Men do not easily appraise its worth in practical terms. There have grown up out of our habits of thought and our education certain convictions. These have become so thoroughly established that they are unshakable. They need only to be mentioned to be recognized as a part of the established truths which provide the background of our lives. They, therefore, become a part of our character as a Christian people, and provide a religious attitude that is instinctive.

No one will quarrel, therefore, with the statement that the Bible has been the best guide to wisdom and justice the public official has been privileged to possess. He may have been unconscious of many of its benefits. He may have accepted as a matter of course its moral foundations and profited by what it has taught the generations. But he has responded to its influences; he has been conscious that the man and woman at home have responded to the same source of inspiration.

In a period when smart writers have sometimes sneered at the "Bible belt," there is as strong a consciousness as ever of the safety factor added to the civilization by the moral restraints which go back to Bible teachings. At a time when postwar materialism has witnessed some astonishing reactions, the subconscious strength of Bible faith is still the sheet anchor of the majority. The Bible has influenced public men in a very definite degree, in addition to its traditional character as the book of their faith.

There is not a great statesman, a great lawyer, or a useful legislator, who has not been influenced by the majestic strength of diction employed by the Hebrew prophets. There is not a student of human legislation who has not been moved to better dreams by the warmth he has caught from the luxury of human feeling that inspires its pages. The Ten Commandments are to-day the best known laws in all the world. Because of their intrinsic excellence and universal appeal, they won their way into the heart of civilization as the voice of God.

And so those who have studied it in relationship to what it has meant to the ages realize that the Bible is a greater miracle than any that has been recorded in its pages. Saved to us from the remains of a vast literature, rescued from folklore, from the Greek and Hebrew and the ancient polyglots, it comes down to us unbroken in its teachings, undisturbed by the tragic interruptions of the changing ages, strengthened by the tests of the years in which men have given their lives in the human controversies that have raged about it. Its underlying unity to-day, after the ages have wrought with it, would alone be proof of the divine purpose of its presence—if proof were needed.

It is only when we try to contemplate a world without the Bible, that we get a poignant sense of the void that would ensue without it. Take away from the judges on the bench the cumulative philosophies which go back to the Decalogue, the Golden Rule, and the Sermon on the Mount, and you would rob jurisprudence of its spiritual precedents and leave it hopelessly confused upon the subject of common justice. Take away from the people the Bible's definition of righteousness and brotherhood, and chaos would engulf the Christian civilization that has been founded upon its precepts.

In an age of wise books, it is impossible to find a useful one to-day whose author has not been to some extent conscious of the Bible. It is the moral guide to which we go back for final judgments.

For five hundred years, since the art of printing was invented, the Bible has been the world's

best seller. It yet remains, independent of its spiritual precedence, the marvelous literary treasure of all time.

I have read the official primer of a nation that has recently sought to stamp out the teachings of the Bible. Not a sentiment in that primer rises above the material facts of food and clothes to make animal life enduring. The richness that is in hope is absent; the hardness of materialism is the only residuum left a people who once possessed a faith triumphant over their fears.

No one who reads the history of modern Western nations can believe that the Bible may be permanently displaced from the life of a self-governing people, any more than there may be safely dismissed from individual life its spiritual obligations or barred from the human soul its higher longings.

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Distributing Scriptures at the Nichiren Festival

By the Rev. Karl E. Aurell, Secretary, Japan Agency

ABOUT ten miles out from the center of Tokyo lies the unusually quiet suburban town of Ikegami. It is widely known for the famous Honmonji Temple of the Nichiren sect of Buddhism.

drums, accompanied by chants of "Namumyo Horen Gekyo," and hundreds of fantastically decorated clusters of lights, carried by well-organized groups preceded by husky men of fire brigades, who prance along twirling with



HASTENING ON TO THE HONMONJI TEMPLE

On October 11, 12 and 13 of every year one of the outstanding festivals in the empire is held at this temple. More than half a million men, women, and children flock to it. Especially throughout the day and *all* the night of the twelfth, which is the anniversary of the day on which Nichiren Shonin, the heroic apostle of this sect, died, does this town present an extraordinary spectacle.

Electric trains run on special schedule, at intervals of three minutes, to carry the tremendous crowds. The combined forces of the metropolitan police, ex-soldiers and young men's associations shout themselves hoarse to regulate the surging masses. During the whole night of the twelfth, when the crowd is greatest, they strive to guide the volume of parading people by waving paper lanterns high above their heads. The monotonous and deafening beating of tens of thousands of small hand

marvelous dexterity firemen's standards, lend further animation to the occasion.

Nichiren Shonin

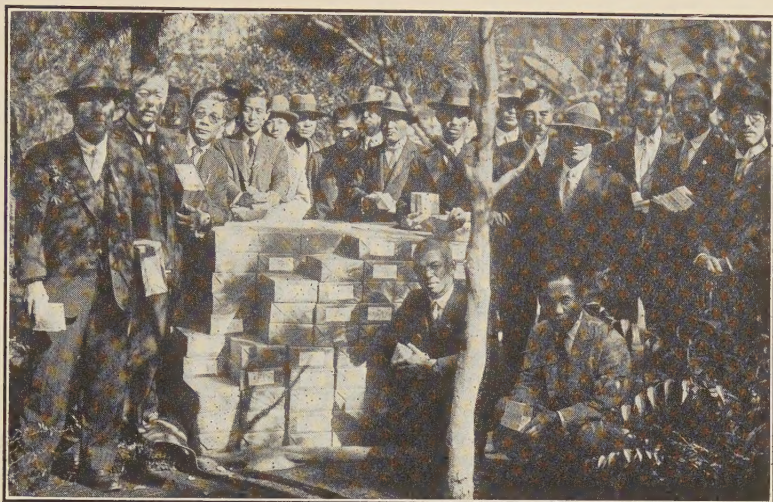
Nichiren, who gave rise to this sect, was born in 1221, of humble parentage, in a fishing village called Kominato, which lies on the opposite side of the Bay of Tokyo. In early boyhood he entered a temple and devoted his life to Buddhism. Being "gifted by nature with an unusually active and contemplative mind, he soon took upon himself to clarify the hopeless maze of theories woven out of the original teachings of Buddha." That involved tremendous activity and drew in its wake opposition and persecution. However, nothing frustrated him. His zeal apparently grew more intense as he traveled up and down the empire. During this time he felt he was thrashing out doubtful points in the doctrines of various emi-

nent priests while making intensive study of the vast literature of Buddhism. The result was the establishment of the Nichiren Shu (sect). At the age of sixty, in 1281, he passed away at Ikegami, a nationally recognized apostle of Buddhistic teaching.

Every year the writer has desired to do something for our God at this annual conference of people. This year, just at this time, our col-porteurs were to shift from the villages to work in towns for a time. As most of them came to Tokyo, I decided to mobilize every man of the Agency for the purpose of distributing 100,000 portions at this festival. It took two auto trucks to haul this goodly lot of books out there, where they were unloaded in three convenient places.

The Plan of Campaign

We were favored with a nice day. With enthusiastic hearts, our workers spent twelve happy hours in putting those books into the hands of the swarming multitudes. The first thing we did was to gather at the central point of supplies, under the trees, in a nice garden belonging to one of my good Japanese friends. Here we conferred and agreed on methodical procedure, and prayed for God's blessing upon his Word and the people into whose hands it would be put. Then all separated into three groups. One group went to the Ikegami sta-



GATHERED IN THE GARDEN FOR PRAYER AND CONFERENCE

Each man, with arms and hands full of portions, carried on distribution in as widely separated places as practical. Opposite the Ikegami station they were given the greatest liberty to work among the people. At other points they were obliged to stand at a bridge or a corner of a block and hand out the books. Every book—book by book—was handed directly to outstretched hands. The people, as a rule, when receiving the neat-looking, nicely printed and firmly bound books, seemed to wonder if they were really handed out free of charge.

How It Worked

A little opposition was encountered by two of our workers, but otherwise most of the police, who struggled hard to regulate the crowds along the streets, looked rather with favor on our work. We overheard remarks of surprise and commendation of our effort, such as: "It is only the Christians who undertake and do things in such a liberal way!"

Almost without exception every book was accepted by the one to whom it was proffered. It was delightful to observe how the people, although tired and weary, read those books as they returned on the electric trains. Orders for Testaments have come to the Bible House as a result. One man said in his letter that he had decided to direct his life in accordance with the teachings of Proverbs. Another man wrote, "Some days ago at the Honmonji Temple Festival I received a booklet called Proverbs. I was much impressed by it. It led me to wish for the New Testament. Kindly let me know how to obtain it as well as the cost and how to send the money."

So it is: The sower of the seed still finds "some fell upon good ground."



EACH MAN WITH ARMS FULL OF PORTIONS

tion supply, one group to the supply about a half-mile off in the opposite direction, while the third remained to work out from the central supply.

Notes and Comments

NOT only the Bible Society family, but others also who know them will be interested in items about several members of our Society's staff.

* * *

The Rev. Paul Penzotti, on a brief trip to the United States, participated in the weddings of two daughters and attended the graduation of one of them from Michigan University in early June. Mrs. Penzotti, who has been making a home for their children in the United States while they were studying, will soon return with Mr. Penzotti to the work in South America to which their lives are devoted.

* * *

We rejoice in reporting that the Rev. Frank Marston, D.D., has so far recovered health and vigor as to resume his work as Secretary of the Central Agency. It is earnestly hoped that he will be able to carry on this important service.

* * *

It is not given to many of the ministerial members of Board committees to render such important service as that which the Rev. Frederick Wolcott Jackson has now completed. Fortunately, he was not only free, but willing, to take the supervision of the Central Agency during the recent months of Dr. Marston's absence. Beginning for a short term on September 15, 1930, the period was prolonged until the completion of nine months on June 15. He has now returned to his home in the East and resumed his relation as a ministerial member of the Committee on Ways and Means.

PROFESSOR ERASMO BRAGA, who conducted the devotional service at the Board meeting on June 4, took the opportunity to speak briefly, but very gratefully, about the Bible and the Bible Society. Occupying the important positions of chairman of the Central Committee on Religious Education for Latin America, and executive secretary of the Committee on Cooperation in Brazil, he speaks naturally with wide knowledge. Something of what he said was caught in these words:

"My father was converted by reading a ragged Bible, and from that Bible has flowed into my family all the joy of salvation through our Lord. My father has given fifty years of his life as a preacher and as a translator. He is now preparing a concordance of the Bible in the Portuguese language. I, myself, have given thirty years of my life to Christian work in my country, and appreciate very deeply the American Bible Society and its work. The Bible is the best seller in Brazil now. We thank you for all the good work you are doing through

your Agency there, and also for the good friend whom we have in Dr. Tucker.

THOSE who have thought that the demand for, and circulation of, the Bible is decreasing have food for thought in their 1930 statistics now published by other great Bible Societies. It is a pleasure to pass on these figures.

* * *

The British and Foreign Bible Society announces a distribution of 11,888,226 volumes—its largest total but one in its history. The National Bible Society of Scotland announces a circulation of 5,651,635 volumes—its largest circulation.

* * *

If to the above two totals were added the 12,035,133 volumes issued by our own Society last year, and the 3,336,917 volumes reported as distributed by the Scripture Gift Mission, we have the immense total of practically 33,000,000 volumes of Scripture distributed throughout the world last year by just four Societies, and not including other Bible Societies or any commercial publishers.

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MUCH publicity has been given in the daily and religious press to the fact that London's great department store, Selfridge & Co., had placed a single order for 100,000, some papers say 110,000, copies of the Bible. The manager of the store is quoted as writing to the printers:

There is only one book in the world of which any business firm would dare order 100,000 copies.

No one has challenged this statement.

* * *

In this connection some further figures will be apropos. For six years in succession our own Society placed single orders for 100,000 or more Bibles:

December 14, 1923	100,000
November 28, 1924	101,000
December 8, 1925	109,000
November 12, 1926	105,000
December 14, 1927	108,500
December 6, 1928	106,000

* * *

In 1929 and 1930, orders were kept at lower figures in anticipation of editions of our English Bibles from new plates which we hope to issue next year.

* * *

Speaking of large orders, one was placed by our Society in April, 1918, for 1,150,000 Testaments for use in our Army and Navy.

Our largest order for one-cent portions was placed in June, 1925, for 2,100,000 copies.

Developments in Mexico

By Sr. H. T. Marroquin, Secretary, Mexico Agency

WE have already begun to experience the advantage, in the way of easier and more rapid communications, which the new roads afford in different places. These highways are already a blessing to our colporteurs in their work of circulating the Bible. There are pastors who are enabled by these new means of communication to visit even three churches on one Sunday, when previously it was possible to visit only one. We are also conscious of the great benefit derived from the air mail service, especially in the first-class correspondence we carry on with our colporteurs and our correspondents in the states most distant from the center of the Republic.

The Evangelical Churches of Mexico Are Coming of Age

The different evangelical churches of Mexico, after sixty years more or less of missionary work, are coming of age. They are becoming more and more self-governing, self-supporting and self-propagating—the three characteristics of a live church.

The Presbyterian Church of Mexico. The missionary work of the mother churches known as the "Presbyterian Church, North" and the "Presbyterian Church, South" was fused in Mexico in 1901 with the organization of the General Presbyterian Synod of Mexico. Since then this church has been independent in government, although it continued to receive, and

National Presbyterian Church of Mexico as a whole supports itself sixty-five per cent.



REV. JUAN
NICANOR PASCOE

Methodist Church supports fifty per cent of its evangelistic work.

The Baptist Church of Mexico. Although the northern and southern Baptist missions are working separately in our country, there is a national organization which comprises both, called the National Baptist Convention of Mexico. The Baptist Home Mission Society appointed, in 1927, its first national General Missionary for Mexico, the Rev. Ernesto Barocio. This church is supporting its work in a proportion of thirty-five per cent.



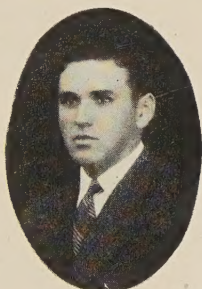
REV. ERNESTO
BAROCIO

Not only the foregoing churches are working at the threefold task of governing, supporting, and propagating themselves, but likewise all the other churches. The lay element is taking a more direct and more competent part, not only in the financial support of the work in the various departments, but also in its direction and administration. The pastors are learning more and more how to interest and employ members of their churches in the work of evangelism. The church member no longer thinks it is all the duty of the pastor. The Evangelical Church of Mexico has entered upon a new and beautiful stage of its life.

Almost everywhere the evangelical churches are making modifications in their church buildings or chapels. There are two fundamental reasons for this building program: first, the evangelical churches are growing; and, secondly, according to the by-laws of the Law of Public Worship, it is not permitted to have public worship elsewhere than in church build-



REV. ELEAZAR
Z. PEREZ
President
General Synod
Presbyterian Church
1930-1931.



SR. H. T.
MARROQUIN
Vice-President
General Synod
Presbyterian Church
1930-1931.

even now receives, help. Since 1917, the independent life in the matter of self-support has been growing steadily; so that today two of the four presbyteries support entirely their evangelistic work, and these two represent more than half of the synodical field in Mexico. The other two presbyteries are making well-defined efforts toward assuming full support. The

ings and other places registered as national property.

The National Movement in the Churches and Bible Work. In this legitimate and very noble aspiration of the national church to be sufficient unto itself in and for everything, it is just that we mention the fact that the churches which are supporting themselves—not without privations and even sacrifices—are the very ones which have contributed most liberally and most systematically, in these recent years, to the support of the Bible work. Naturally, at the same time, it is very satisfactory to the American Bible Society to have participated in helping nourish these churches up to the point where they have become “of age,” and to begin to receive their help toward the support of the Bible Society work in their own country and in other parts of the world.

Circulation of the Bible in Mexico in 1930

The distribution of the Word of God throughout the country last year was as follows:

	Bibles	Testaments	Portions	Volumes
Colporteurs	5,055	2,918	24,566	32,539
Correspondents	4,403	1,398	11,140	16,941
Office	741	255	2,463	3,459
Donations	9	57	1,411	1,477
Million Testaments Campaign	68,126	68,126
Grand total	10,208	72,754	39,580	122,542

We had a total of thirty-one colporteurs who were at work during the year. Some worked throughout the whole year, while others served only part of the year, because either they left the work for various reasons, or they began during the course of the year. Throughout the statistics given above, it can be appreciated what proportion of the work of circulating the Bible was done by them. The sale of Bibles over the counter of our office in Mexico City was double that of 1929. Our total circulation of the Scriptures in 1930 was 5,093 volumes more than that of 1929. Thus it is that, in spite of the economic crisis which has afflicted us, and in spite of the campaign which the Roman Catholic Church has been making against what it calls the “mutilated” Bibles of the Protestant, the Bible had a great demand this year.

The number of languages used in Mexico is increasing as illustrated by this list.

Spanish	Esperanto	Japanese
Spanish Braille	French	Korean
Arabic	German	Latin
Armenian, Modern	Greek, Ancient	Polish
Chinese:	Greek, Modern	Portuguese
Wenli	Hebrew	Russian
Canton	Hungarian	Turkish
English	Italian	Yiddish

Offerings for the Bible Cause in 1930

Most of the contributing churches decreased their aid, and there were some whose gifts we missed altogether this year. On the other hand, there were other churches which this time increased their contributions, and still others which for the first time sent their offering for this noble Bible cause. There have been individuals who on Bible Sunday, when these offerings for the Bible cause are usually taken up, have given their hearts to the Lord Jesus as the most acceptable gift a person can offer. Bible Sunday in Mexico is the fourth Sunday of October.

List of Contributions, by Denominations

	Pesos
Presbyterian	427.26
Methodist	180.02
Baptist	110.90
Congregational	49.18
Associated Reformed Presbyterian	43.56
Pilgrims	32.00
Christian (Disciples)	31.50
Nazarene	22.10
Protestant Episcopal	8.50
Friends	5.00
Various	249.63
Individuals	247.83
Total	1,407.48

University Students Seek the Scriptures

Scarcely a day passes but one or more university students enter our office looking for one of the Gospels, especially Matthew (the Cipriano de Valera version), the reading of which is recommended by their ethics professor. They also like to buy the Proverbs of Solomon. Many of the students buy the entire collection of the Gospels. During the year, at least 250 to 300 students acquired these little books.

The Seventh Colporteurs' Institute

Almost yearly we have been holding a colporteurs' institute in which we have Bible studies, and also studies relating to the best methods of distributing the Bible—a work which does not lack certain difficulties peculiar to it, but which also brings its own honors. We had the opportunity of emphasizing the need of knowing the Bible personally, of making special studies about the Holy Spirit, and also of the great importance of personal evangelism. Of the twenty colporteurs we had on our list, only three could not attend. All of us learned from each other, and we went to school with Jesus. Each one returned with new light, and with new enthusiasm to continue in the glorious sowing of the seed which bears fruit for all eternity. Thank God for our valiant and consecrated colporteurs!

Helping the Drouth Sufferers

By the Rev. J. J. Morgan, Secretary, Southwestern Agency

HOW the American Bible Society gave Gospels of John to drouth sufferers in the Southwest is graphically illustrated by the picture on this page. We do not mean that all the books were distributed in precisely this manner. The method of distribution had to vary with circumstances. But this is a typical distribution to a typical group of country people who had come into town for their bimonthly rations from the Red Cross.

They were waiting in the corridor of the Lonoke County courthouse, Arkansas. Some had lost everything they possessed, even selling their horses and cows for something to eat, before they would ask for food.

At the moment the picture was taken, they were being led in a devotional service by Mrs. Street, the lady at the left with the Red Cross badge. The lady at the right with the Red Cross badge is Mrs. Neil Fletcher, head of the Red Cross Drouth Relief Work in that region. To her we are indebted for the picture and the story, which we give in her own words:



CARING FOR THE SPIRIT AS WELL AS THE BODY

Mrs. Fletcher's Story

"The day Mrs. Gates and Mr. Colquette, the American Bible Society agent, brought the Gospels to me, there was an unusually large crowd waiting for rations. Before giving them the Gospels, I asked them two questions. First, 'Do any of you know what is worse than an empty stomach?' Second, 'Do any of you know what is better than something to eat?' They all shook their heads, but later agreed that *an empty soul is worse than an empty stomach*, and that the religion of the Lord Jesus Christ is better than all else.

"I gave them the Gospels and told them in all earnestness that they no longer needed to tell me 'the bread gave out,' and asked that they read John 6:35. You may think that you have seen people hungry for the gospel; but these drouth-stricken farmers, who at that time had

nothing left and no hope for the future, seemed really and truly hungering and thirsting after righteousness.

"Mrs. Street taught lessons from the Gospel of John, and the beneficiaries followed as best they could from the Gospels which had been given them. Their religious fervor so impressed the officials of the Little Rock office that, after that day, several notables who came to visit the drouth-stricken area were brought to our meetings. Miss Monroe, a Red Cross national official, Mr. Hines of Washington, Mr. Darragh of Los Angeles, sent here by a group of motion-picture actresses to investigate conditions of drouth sufferers—all of these were deeply touched by the sincere desire of these people for a fuller knowledge of their Lord and Saviour.

Astounding Ignorance Where Little Expected

"Among the visitors was a man from the East, who was so interested in the meeting, that he came to my office and wanted to know how I happened to have Mrs. Street to teach them from the little book. I told him first that she was teaching them from the Book of John. He answered me with another question which seems absolutely incredible. I really do not blame anyone for not believing it; nevertheless it is true. He asked, 'Who wrote it?' I answered, 'John.' He replied, 'John who?'

"When I could get my breath, I began to question him. I found that he had been born in the United States and had three college degrees, but he had never attended a church service nor opened a Bible, and had really made it a point to shun all religion of any kind; for, he said, religious people seemed so unhappy

and burdened, and had no joy in life, he thought.

"He was in a hurry to join the rest of the party, but I gave him one of the Gospels and marked John 3:16 for him, asking him to please read it. He answered, 'Oh, I assure you, I shall read the entire little book; for it seems to mean so much to these stricken people. They seem quite happy in their study of this book.'"

Others Helped

We wish we might tell how the other Gospels were distributed; for the total distribution



MR. COLQUETTE DISTRIBUTING GOSPELS TO THE BREAD LINE

reached 19,600 copies. The Rev. J. E. Hughey, Marianna, Arkansas, distributed his quota of Gospels along with oranges shipped into his town as a donation to children in his drouth area. School-teachers were the distributors. This was a unique method that brought fine results.

We are particularly indebted to Mrs. David

A. Gates, secretary of the Noonday Prayer League, Little Rock. She bore the chief responsibility, but was so ably assisted by four presbyterial secretaries of Spiritual Life, that she is able to write us as follows: "The whole thing was done cheerfully by others. It was just a joy, and we prayed that not one little book would be wasted, but would have an abundant harvest of souls."

Speaking of this work, Mrs. Gates writes, "The books were eagerly received, and many times with the remark, 'That is what we need. We need to get back to the Bible.' And again, 'I used to have a family altar in my home, but it has been forsaken. We will start again now.' I did not myself go to the bread lines, but those who did said it was the same grateful reception of the Gospels. We stamped on each copy 'READ, MARK, AND INWARDLY DIGEST.'"

For this work in Arkansas we are greatly indebted to our agent, the Rev. D. H. Colquette, of Little Rock. It was he who first discovered the needs and sent in the call for Gospels. It was he who engineered the whole distribution in his state.

"Not Finished"

But the work has not been finished. Another shipment of Gospels is on the way to us and when they are distributed, the grand total will be 32,200 copies. This last shipment is to be distributed in Oklahoma and western Texas. Not until crops are harvested, and especially the cotton in the fall, will relief come to the farmers; even then there will be little relief, unless there is a market for farm products.

Colombia and the Open Bible

By the Rev. Thomas E. Barber, Presbyterian Missionary, Bogota, Colombia

IN the history of modern missions it is the open Bible that has prepared the way for every advance movement. Our Protestant mission work is useless without the Bible. The missionaries, who know the best approach to the hearts of the people, carry the Bible with them on their itinerating journeys, and serve as distributing agents for the Word of God. The mission stations carry a good supply of Bibles, as well as all portions of the Scriptures, in their bookstores. Over their counters many times more Bibles are sold than any other book. It is the Bible Society that they look to, to supply them with these books. More than any other group of workers the colporteurs of the Bible Societies go far and wide, suffering persecution at the hands of priests and ignorant officials. Far more of them are cast into prison because they are the ones who, by selling the

Word, make known the story of salvation and eternal life through Jesus Christ our Lord.

A Priest's Own Story

Often such labors on the part of colporteurs reach the hearts of priests in these lands. Some years ago, in the city of Medellin, one of the most progressive cities of Colombia, a priest told me the following story. For some years he had been faithfully reading the Bible. On being asked how it came about that he began reading the Bible, he replied, "When I was a small boy, my parents, at the request of the parish priest, sent me to the seminary to be educated as a priest. I remained there until I was twenty-two years of age. During all those years they taught me just three things: a little of their theology, a little of their philosophy, and to hate all others.

"When I graduated from the seminary, I was just a poor, ignorant, innocent youth. For more than forty years I tried to preach the gospel. During all that time I had never read the gospel. One day I met one of your colporteurs on the street. From him I purchased a Bible. I took it home and read it through. It just seemed so good, I went back to him and purchased four more Bibles and gave them away to other priests, friends of mine, who were beginning to think as I was. I have been reading it ever since." Then he added, "May your work prosper. It is the hope of Colombia."

After Many Days

Another experience will show how the story of the gospel goes into remote regions through colporteurs. Some years ago it was my privilege to send a colporteur of the American Bible Society into a region where no missionary, as yet, had entered. When he returned, he told me the following experience: He said that in a town four days' journey by mule from the railroad he was invited to enter a home. They

handed to him an old, well-worn Bible. The man said to him, "My father bought this book from a colporteur many years ago. He began reading it, and there he found Christ as his Saviour. The parish priest commanded him to give him that book to be destroyed. Father would not do it. He quit going to mass and to confession. He said he could pray to Christ and confess to him. He continued to read this book to the end of his days. Shortly before he passed away, the priest came to him and wanted him to confess and return to the church. To the priest Father replied, 'I need not confess to man. Christ is my Saviour. I have all faith in him. To him I confess, and he forgives me. This book has taught me to put all my trust in him, and I am not afraid.' And so Father passed away. We keep this book and treasure it in his memory."

Many like stories can be told of the work of the American Bible Society. May the friends of the Society give to this great work their most generous and loyal support. Its work is world wide, and may it ever be blessed!

Not Depressed

New York Times Editorial, May 24, 1931

THERE is at least one enterprise that has not suffered from the economic depression. The American Bible Society states that, though it was widely reported earlier in the year that there had been a decrease in the distribution of Bibles during 1930 in the United States, and that this was attributable to the depression and to a supposed lessening of interest in the Bible, the returns show the contrary. The total circulation of Bibles, Testaments, and portions of the Scriptures has surpassed any previous record; and in ten years has grown from less than a million to 4,037,824 volumes. A new high total was also reached in the issue of volumes of Scripture throughout the world.

Far from diminishing the printing and distribution of Bibles, the economic depression has "turned thoughts to spiritual realities and the Bible." But reading the story of the service of the colporteurs, the correspondents, agencies and voluntary workers, one is disposed to give considerable credit to their salesmanship. At the Northwestern-Notre Dame football game, for example, 36,000 copies of the Gospel of St. John, enclosed in envelopes bearing a message from Coach Stagg about the value of the Bible in the game of life, were distributed by students. In another part of the country groups of business men in concerted effort pur-

chased and distributed through key men in hundreds of communities 100,000 copies of the same Gospel. There are many instances of individual enterprise—interesting enough to have invited the pen of the author of "The Bible in Spain."

Though the Scriptures have been translated into 285* languages, some barriers still remain. The outstanding achievement of the year has been the completion of the "prolonged revision" of the Siamese New Testament. A pioneering effort in North Siam is also noted. A man and his wife amid constant handicaps to health and well-being have settled there in the endeavor to master the tongue of that hill region, and so to be able ultimately to carry the Scripture to these people in their own tongue.

It is a Pentecostal service in which every man hears the same thing in his own tongue. And it is unaffected by terrestrial depression.

*This is the number of languages in which our Society and its collaborators did some work in 1930. The Bible, in whole or part, has been translated and printed in 918 languages and dialects.—Ed. B. S. R.

A minister from Vermont writes:

I always read the RECORD from cover to cover at one sitting, it is so interesting.

Two annuitants in California say:

We could not do without the RECORD in our home.

A Personal Testimony from Brazil

The following is a literal translation of a communication received from a former colporteur, who is now pastor of a church in a state capital, in Brazil. It was forwarded by Secretary Tucker.

BEFORE reporting the work that, in the providence of God, I had the pleasure of doing as a colporteur, I wish to tell how my conversion took place in order to show the value of the Bible as a means of evangelization.

From my earliest days I showed a deep religious spirit and great fear of God. My parents, as the majority of Roman Catholics, did not have religious instruction. Instead of giving attention to the questions I asked, in my desire and anxiety to gain more religious knowledge, they implanted in my mind erroneous ideas and taught me to hate the Protestants. I vowed inveterate hatred of the believers and avoided having relations with them.



REV. R. C. PAGES

One thing, however, I always had present in my mind, and that was that the Bible is the truth. The first part of the Scriptures I ever read was the Gospel according to Luke. In it I learned the Lord's Prayer and the beautiful parables peculiar to this evangelist. In 1914, I bought a New Testament in the town of Ouro Fino, but I kept it shut up in the bottom of my trunk for four years. Different people to whom I showed the book advised me not to read it, because the reading of it would be ruinous to me. For this reason I did not read it.

Until I was nineteen years of age, I did not have an opportunity of entering an evangelical church. The hatred I held against the Protestants had not diminished. I thought, if it was within my power, I should do away with all of them, because they were heretics and enemies of the truth.

How Light Came

It was at this period of my life that it pleased God I should arrive at the knowledge of the truth. This was solely through the instrumentality of the Bible. One of my uncles had an old copy of the Scriptures in the Spanish language. On his advice I began to read it with real interest. I read it at all hours. I gave myself up to intense night study. I was hoping now, with the new knowledge I was acquiring, I would be able to confute the heretics. I sought to discover in the reading everything with which I might combat Protestant

ideas and maintain the worship of images, of which I was a fervent defender, carrying with me always a figure of the Virgin of Monte-Serrat. I offered to go into the Protestant church and discuss with the first preacher I might meet.

The Holy Spirit was working, and, when I finished reading the Bible, I had become a new creature. I had an experience like unto that of Saul of Tarsus. Besides being converted, I felt myself called to the sacred ministry. I made my public profession of faith in the Independent Presbyterian Church of Jacutinga, on May 5, 1921.

In 1922, I began work as a colporteur. A year later I began my studies at São Paulo, and finally finished the course in the Union Seminary, Rio de Janeiro, December, 1930.

Colportage Work

I began the work of a colporteur on September 8, 1922. I had, however, already sold many copies of the Word of God and had distributed Gospels and portions. It was in the city of São Paulo that I fulfilled with greatest efficiency this glorious calling and acquired the very best of knowledge, which greatly helps me in my ministry to-day. I canvassed many suburbs of the city, house by house, leaving therein evangelical books, Bibles, New Testaments, or sometimes a portion and a tract.

One day I visited the Roman Catholic Seminary of Our Lady of Glory, and was ill treated by the sister superior, for the simple reason that I offered her a Bible and a New Testament; she assured me that she had burned a large number of these books. She told me I was lost and would go to perdition. She threatened me, telling me never again to set foot in that building.

I worked also in São Roque, Campinas, and the cities and towns of southern Minas Geraes, visiting from house to house and distributing Gospels and tracts. In Jacutinga, I had the pleasure of seeing received into the local church a family who had been converted through the instrumentality of a Bible that I had sold to them.

Precious Experiences

The experiences that I acquired in this service are very precious and helpful to me in the ministry. All preachers would do more efficient work if, before entering the seminary, they should take training in the work of col-

portage. They could acquire experiences which they can never gather in the schools. Great are the opportunities of the colporteur. He can enter places where the spoken Word can not be heard.

I do not mention many other incidents, in

order not to make this letter too long. The fact of the Bible being the instrument of my conversion is sufficient reason for me to recommend colportage as one of the most glorious works that a servant of God can do for Christ here on earth.

Standing Committees for 1931-1932

Appointed at the June Meeting of the Board of Managers

Versions

REV. H. A. STIMSON, D.D.
REV. EZRA S. TIPPLE, D.D.
PROF. OSWALD T. ALLIS, PH.D.
PROF. JOHN H. RAVEN, D.D.
PROF. HOWARD C. ROBBINS, D.D.
REV. M. G. G. SCHERER, D.D.

Publication

WINTHROP M. TUTTLE
ROSCOE C. E. BROWN, Litt.D.
ELLWOOD M. RABENOLD
JAMES M. STUART
RAY CLARKE TILLINGHAST
WM. W. HALL
PAUL T. JONES
HERBERT S. BAKER

Auditing

ARLANDO MARINE
ORRIN R. JUDD

Auxiliaries and Home Agencies

HENRY S. STEARNS, M.D.
GEORGE D. BEATTYS
SILAS F. HALLOCK, M.D.
GEORGE WOOLSEY, M.D.
HERBERT S. BAKER
REV. JAMES PARKER, Ph.D.
REV. MINOT C. MORGAN, D.D.

Foreign Agencies

ARTHUR L. BROWN
C. EDGAR ANDERSON
CHARLES F. DARLINGTON
MRS. FINLEY J. SHEPARD
WM. P. STEVENSON, LL.D.
DANIEL BURKE
WM. A. HARBISON
REV. F. M. NORTH, D.D., LL.D.
REV. R. S. INGLIS, D.D.
REV. ROBERT M. HOPKINS, D.D.
BISHOP F. J. MCCONNELL, Ph.D., D.D.

Ways and Means

ROSCOE C. E. BROWN, Litt.D.
JOHN T. MANSON
FRANK H. MANN
MISS ELISABETH B. CUTTING
HOWARD WHITEMORE
ARLANDO MARINE
JEREMIAH R. VAN BRUNT
REV. FREDERICK W. JACKSON
REV. THOS. H. MACKENZIE, D.D.

Finance

FRANK H. MANN
JOHN T. MANSON
ORRIN R. JUDD
ERNEST M. BOWMAN
EDWARD S. MALMAR
JAMES T. VAN STEENBERGH
GEORGE TIFFANY

BIBLE SOCIETY RECORD

EDITORSThe Secretaries

NEW YORK, JULY, 1931

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

JUNE MEETING OF THE BOARD

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixteenth year was held at the Bible House, Astor Place, New York, on Thursday, June 4, 1931, at 3:30 p. m., Vice-President Henry S. Stearns, M.D., presiding.

Devotional exercises were conducted by Professor Erasmo Braga, of Brazil.

The minutes of the first stated meeting of the one hundred and sixteenth year were approved.

The minutes of the standing committees were presented and approved.

Standing committees for the year were selected. (See above.)

Secretary North reported on his visit to the officers of the National Bible Society at Edinburgh and Glasgow, deferring report on his visit in London until the dinner meeting of the Board held in the evening.

The Treasurer reported the following consignments to Foreign Agencies during the

month of April, 1931: Brazil, 6,978 volumes, valued at \$720.99; Caribbean, 5,905 volumes, valued at \$2,334.99; China, 7 volumes, valued at \$3.92; La Plata, 10 volumes, valued at \$28.85; Mexico, 3,167 volumes, valued at \$2,741.64; Upper Andes, 18,635 volumes, valued at \$1,358.31; West Indies, 52,949 volumes, valued at \$1,532.49; total volumes, 87,651; total value, \$8,721.19.

The issues from the Bible House during the month of April were 303,756 volumes.

The meeting was adjourned.

In the evening a goodly number of the Board of Managers gathered at dinner, after which Dr. North reported informally on his conferences at London, and impressions resulting therefrom.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR.

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

CASH RECEIPTS IN APRIL, 1931

LEGACIES

Finley, Carrie A. M., late of Ontario, Calif.....	\$1,000 00
Johnson Legacy and Pres- byterian Foundation, through Presby. Church, U. S. A.	5 46
Kelsey, Clarence H., West Orange, N. J.	1,000 00
McBride Legacy, through Presby. Church, U. S. A.	11 65
Mason, Martha R. F., New Haven, Conn.	5,000.00
Monroe, Marie Louise, late of Washington Co., Me.	1,500 00
Sturgis, Martha de W., Boston, Mass.	501 89
Weller, Mary E. J., Waits- burg, Wash.	450 00
	\$9,469 00

ANNUITY GIFTS

Amount received during
the month \$38,977 41

AUXILIARY SOCIETIES

	Received on	Donation Book	Account	Account
Blue Earth Co.				
Welsh, Minn.	\$	48	35	
Buffalo City and				
Erie Co., N. Y.	\$	986	93	
Charleston, S. C.	250	00	80	10
Greene Co., Ohio.	37	00		
Middletown, Conn.	150	00		
New York			208	97
St. Louis, Mo.			9	13
Sussex County, N. J.	300	00		
			\$1,285	13
On Donation Ac-				
count			785	35
			\$2,070	48

HOME AGENCIES

Atlantic	\$3,194	22
Central	1,441	61
Colored	622	53
Eastern	2,581	66
National Capital	576	16
Northwestern	3,176	79
Pacific	1,777	06
South Atlantic	1,450	28
Southwestern	1,368	72
Western	1,117	50
	\$17,306	53

From Home Agencies and Included
In Home Agencies Receipts

Donations from Auxillary	
Bible Societies:	
Ladies' Bible Society, Pa.	\$ 50 00
New Alexandria, Pa.....	75 00
Pennsylvania	173 00
Gifts from Churches.....	284 95
Gifts from Individuals.....	456 39

RETURNS FROM SCRIPTURES DONATED

American Sunday School Union	\$393 53
Board of National Missions, Presby. Church....	17 13
	<hr/>
	\$ 410 66

TRUST FUNDS PERMANENT
GENERAL PURPOSE

Mrs. B. P. Foster, as a Memorial for her husband, to be known as The B. Phiny Foster Memorial Fund	\$100 00
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RECAPITULATION

Legacies	\$ 9,469 00
Annuity Gifts	38,977 41

Auxiliary Societies on	
Donation Account	\$ 785 35
Auxiliary Societies on	
Book Account	1,285 13
Home Agencies	17,306 53
Returns from Scriptures	
Donated	410 66
Trust Funds, Permanent,	
General Purpose	100 00
	<hr/>
	\$68,334 08

MISCELLANEOUS

Annuity Department	\$	192	06
Appeals		2	40
Bible House Rentals.....		10,038	65
Bible Society Record.....		20	00
Diffusion of Information		14	35
Funds for Transmission.		102	00
General Salaries and Expenses		23	60
Gifts for the Blind:			
From Churches..\$ 30.00			
From Individuals 728.75		758	75
Gifts from Churches.....		22,797	99
Gifts from Individuals...		13,967	64
Income from Available Investments		24	20
Income from Legacies and Gifts, Trust Funds		674	09
Legacy Equalization		156	75
Manufacturing Credits ..		127	58
Maryland Bible Society, for Peiping Bible House		1,500	00
Special Annuity Income and Expense		199	01
Sundry Expenses.....		35	00
The Trade		532	13
Trust Funds Permanent, subject to Life Interest		1,000	00
Wragg, Rev. and Mrs. J. P., Fund Investment...		60	00
	\$	52,226	26

Total Cash Receipts...\$120,560 28

CASH STATEMENT FOR APRIL, 1931

GENERAL CASH STATEMENT

RECEIPTS

Balance from March, 1931.....	\$83,318 36
Home Agencies	17,306 53
Auxiliaries	1,285 13
Trade	532 13
Manufacturing Credits	127 58
Bible Society Record.....	20 00
Bible House Rentals.....	10,038 65
Gifts from Auxiliaries.....	785 35
Gifts from Churches.....	22,797 99
Gifts from Individuals.....	13,967 64
Gifts for Distribution to Blind.....	758 75
Annuity Account	38,977 41
Legacies	9,469 00
Income from Legacies and Gifts—Trust Funds	674 09
Income from Available Investments.....	24 20
Trust Fund, Subject to Life Interest.....	1,000 00
Trust Fund Permanent, General Purpose.....	100 00
Wragg, Rev. and Mrs. J. P. Fund Invested..	60 00
Legacy Equalization Fund.....	156 75
Funds Received for Transmission.....	102 00
Special Annuity Income and Expense.....	199 01
General—Salaries and Expenses.....	23 60
Appeals	2 40
Diffusion of Information.....	14 35
Annuity Department	192 06
Returns from Scriptures Donated.....	410 66
Maryland Bible Society.....	1,500 00
Sundry Expenses	35 00
	<hr/>
	\$203,878 64

DISBURSEMENTS

Bills of Exchange.....	\$12,131 40
General Salaries and Expenses.....	5,946 05
Treasurer's Office—Salaries and Expenses..	1,778 14
Bible House Expenses.....	9,310 50
Appeals	1,251 96
Diffusion of Information.....	2,006 33
Annuity Department	28,890 12
Bible Society Record.....	201 36
Blind Fund	100 00
Cash Reserved for Publication Department	29,354 18
Home Agencies	12,904 95
Foreign Agencies	5,983 58
Funds Received for Transmission.....	40 00
United States Trust Co.—Available Invest- ments	8,638 99
United States Trust Co.—Trust Funds.....	3,465 00
United States Trust Co.—Annuity Account..	48,591 67
Miscellaneous Home	275 00
Miscellaneous Foreign	25 75
Church Budget Costs.....	312 90
Legacy Equalization Fund.....	17 00
Library	45 86
Pensions	316 66
Income from Legacies and Gifts—Trust Funds	630 11
Special Annuity Income and Expense.....	203 01
Plates of New Versions.....	12 39
Payments to Auxiliaries.....	640 59
Sage Bible House Fund	3 60
Translation and Revisions.....	495 05
Balance to May, 1931.....	30,306 51
	\$203,878 64

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from March, 1931.....		\$74,365 78	Publication Department	\$32,260 59
Transferred from General Cash.....		29,354 18	Balance to May, 1931.....	71,459 37
		<u>\$103,719 96</u>		<u>\$103,719 96</u>

Total Cash Balance.....\$101,765.88

CASH RECEIPTS IN MAY, 1931

LEGACIES

Anthony, E. M., Trust Fund, through New England Conference	
M. E. Church South.....	\$ 25 00
Habliston, Cornella H., Richmond, Va.	500 00
Ludlum, Charles H., Hempstead, N. Y.....	1,000 00
Williams, Elizabeth A., San Diego, Calif.	269 45
	<u>\$1,794 45</u>

ANNUITY GIFTS

Amount received during the month	\$24,569 02
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AUXILIARY SOCIETIES

	Received on Donation Book Account	
Abbeville, S. C.....	\$100 00	
Alabama	\$ 70 34	
Massachusetts	300 00	
New Bedford, Mass	32 91	
New York	44 66	
Rhode Island	19 53	
Rock Creek, Tenn..	34 67	1 83
St. Louis, Mo.....	897 70	
	<u>\$1,366 97</u>	

Donation Account..	\$ 134 67
	<u>\$1,501 64</u>

HOME AGENCIES

Atlantic	\$3,463 61
Central	1,478 69
Colored	715 56
Eastern	2,578 15
National Capital	258 65
Northwestern	2,687 95
Pacific	2,276 86
South Atlantic	1,248 78
Southwestern	1,790 40
Western	1,103 95
	<u>\$17,602 60</u>

RETURNS FROM SCRIPTURES DONATED

Gillespie, J. H.....	\$ 3 35
M. E. Commission, Congo, Africa	14 80
	<u>\$ 18 15</u>

RECAPITULATION

Legacies	\$ 1,794 45
Annuity Gifts	24,569 02
Auxiliary Societies on Donation Account	134 67

Auxiliary Societies on Book Account	\$ 1,366 97
Home Agencies	17,602 60
Returns from Scriptures Donated	18 15
	<u>\$45,485 86</u>

MISCELLANEOUS

Annuity Dept.	\$40,087 20
Appeals	1 05
Bible House Rentals....	9,136 80
Bible Society Record....	10 81
Diffusion of Information	15 25
Funds for Transmission..	11 18
General Salaries and Expenses	260 20
Gifts for the Blind:	
From Churches, \$ 7.00	
From Individuals, 204.70	211 70
Gifts from Churches....	10,332 11
Gifts from Individuals....	9,420 48
Income from Available Investments	367 81
Income from Legacies and Gifts; Trust Funds	641 33
Manufacturing Credits...	57 35
Special Annuity Income and Expense	50 25
Surplus	31 17
The Trade	496 35
Wragg, J. P. and J. E., Fund, Investment	60 00
Total Receipts	<u>\$ 71,191 04</u>
	<u>\$116,676 90</u>

CASH STATEMENT FOR MAY, 1931

GENERAL CASH STATEMENT

RECEIPTS

Balance from April, 1931.....	\$30,306 51
Home Agencies	17,602 60
Auxiliaries	1,366 97
Trade	496 35
Manufacturing Credits	57 35
Bible Society Record.....	10 81
Bible House Rentals.....	9,136 80
Gifts from Auxiliaries.....	134 67
Gifts from Churches.....	10,332 11
Gifts from Individuals, Net.....	9,415 48
Gifts for Distribution to Blind.....	211 70
Annuity Account	24,569 02
Legacies	1,794 45
Income from Legacies and Gifts—Trust Funds	641 33
Income from Available Investments.....	367 81
Wragg, Rev. and Mrs. J. P. Fund Invested..	60 00
Funds Received for Transmission.....	11 18
Special Annuity Income and Expense.....	50 25
General—Salaries and Expenses.....	260 20
Appeals	1 05
Diffusion of Information.....	15 25
Annuity Department	40,087 20
Returns from Scriptures Donated.....	18 15
Sundry Expenses	31 17
	<u>\$146,978 41</u>

DISBURSEMENTS

Bills of Exchange.....	\$17,398 00
General Salaries and Expenses.....	4,623 27
Treasurer's Office—Salaries and Expenses..	1,233 61
Bible House Expenses.....	4,889 32
Appeals	2,059 13
Diffusion of Information.....	3,122 87
Annuity Department	22,232 84
Bible Society Record	192 56
Blind Fund	125 00
Home Agencies	13,154 95
Foreign Agencies	4,365 36
Funds Received for Transmission.....	10 18
Miscellaneous Home	107 37
Miscellaneous Foreign	2,400 00
Church Budget Costs.....	280 66
Legacy Expenses	101 35
Library	42 44
Pensions	316 66
Income from Legacies and Gifts—Trust Funds	400 00
Special Annuity Income and Expense.....	168 25
Translation and Revisions.....	100 00
Tokyo Bible House	34,594 00
Advances to Anna M. Spring Trust.....	1,549 64
Balance to June, 1931.....	33,510 95
	<u>\$146,978 41</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from April, 1931.....	\$71,459 37	Publication Department	\$26,386 25
		Balance to June, 1931.....	45,073 12
	<u>\$71,459 37</u>		<u>\$71,459 37</u>
Total Cash Balance	\$78,584 07		

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*These are actual photographs
of a few of hundreds of men
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ity plan that helps distribute
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You, too, if you want to give to the cause of Scripture distribution but require some return from your gift during your lifetime, will find the American Bible Society's annuity plan eminently satisfactory.

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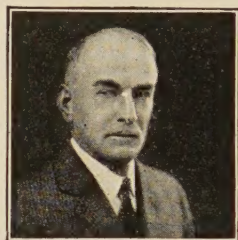
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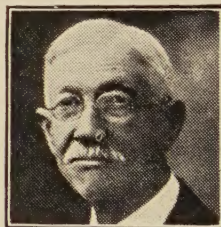
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AND
AS HIGH AS
9%
ACCORDING
TO AGE